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## Book Reviews

*Roman Essays and Interpretations.* By W. WARDE FOWLER.

Oxford: Clarendon Press, 1920. Pp. 290, octavo.

From the quiet environment whither he has retired for "the leisure of old age in the country" after "the hurry of a busy tutorial life at Oxford," the *doyen* of English-speaking students of Roman religion and history sends us this volume of papers, of which he says in the preface: "I have included in this selection . . . only those in which I seemed to myself, rightly or wrongly, to be moving towards some fairly definite conclusion on points of permanent interest. . . . They are fragments of work into which I have put my best abilities, and in the writing of which I have found much pleasure. . . ."

The present volume is thus a supplement to the author's previous works, *The Roman Festivals of the Republic*, *Social Life at Rome in the Age of Cicero*, *The Religious Experience of the Roman People*, *Roman Ideas of Deity in the Last Century of the Republic*, and the Virgilian trilogy which came forth from the hard years of war. In these pages we are conscious not only of having laid before us the fruits of the highest quality of scholarship but of enjoying the guidance and companionship of a rare personality.

The contents fall into four parts: Roman religion; Roman history; parallels from the life of other races; and finally a group of literary studies devoted to Virgil and Horace, appreciations of Niebuhr and Mommsen, and a discussion of the tragic element in Shakespeare's *Julius Caesar*. About half the material is reprinted from articles which had appeared in periodicals, chiefly the *Classical Review* and the *Journal of Roman Studies*; these, however, bear everywhere the traces of careful revision and are to be taken as embodying Dr. Warde Fowler's reconsidered judgments of today.

Of the studies in religion which now appear for the first time, I happen to know that the author is especially interested in his discussion of *Fortuna Primigenia* (pp. 64-70), which begins with the characteristic words: "It is quite in keeping with the tendencies of the time that I am unlearning in my old age some of the settled conclusions of my younger days. Lately I convinced myself that the Romans did not see Jupiter in the triumphator, as I used (more or less doubtfully) to think. Now I am going to retract another opinion, expressed by me in print at least three times over, viz., that *Fortuna Primigenia* of Praeneste was the firstborn daughter of Jupiter." He points out that *primigenius*, in the few literary passages in which it occurs, means not "firstborn" but "original"; and with regard to the *Fortuna* of Praeneste, that she "is never mentioned or suggested by any Latin author as the daughter

of Jupiter," and that "she was *not* called *primigenia* because she was a first-born daughter." "She may originally at Praeneste have been thought of as the equivalent of genius, the spiritual power which the Romans called Juno, attending on women as genius on men." This paper will win general acceptance as definitively clearing up what has constituted one of the most entangled problems in Roman religion.

I forego a complete résumé of the contents of this volume: it would not be fair to deprive the purchaser of the joys of discovery. He will, however, find within its covers many things such as the following:

Page 14, of the word *religio*: "It suffered a degradation when it was made to mean the monastic life: the life of men who withdrew themselves from a world in which true religion was not. But even in this degraded form it reveals once more its wonderful capacity to express the varying attitude of humanity towards the supernatural. Outside the monasteries—the homes of the *religiosi*—were a thousand fears, fancies, superstitions, which the old Roman might have summed up by his word *religio*, the anxious fear of the supernatural: inside them, for many ages at least, was still something of the *vera religio* of the early Fathers, the devotion and the ritual combined, the pure life and training, *religio Dei*."

Page 31: "The conjecture in my recent volume that the notion of an underworld and its horrors was Etruscan, but resting on a substructure of much more primitive belief, is not so wild as I feared at one time that it might be."

Pages 37-41: The explanation of the association of the oak with the thunder-god as due to the peculiar liability of this tree to being struck by lightning.

Page 44: "The precociousness of children in the patriarchal family"—a phenomenon familiar to all who know the country people of Italy today.

Page 48: "The value, nay the *maiestas*, of Roman boyhood."

Page 173: "When at last Roman poetry suddenly became great, it was because men of real genius had so thoroughly absorbed all that the Greeks had to teach them, that they were now free to assert their own poetical individuality, to express their own national traditions in their own way" (with an illuminating parallel drawn from the relation between German and English music).

Page 252: Theodor Mommsen is characterized as "a strange, passionate nature, which never loved or hated men or things by halves, and was too apt to judge of them from feeling and prejudice."

Page 267, still referring to Mommsen: "I know of no man except Darwin in our time who possessed in the same degree the power of minute attention to the smallest details, together with the rarer power of fitting them into their proper places as evidence for a conclusion, and of discerning among the thousands of these details where the true conclusion lay. The student of minutiae and the builder-up of great hypotheses are rarely united in the

same man; and the perfect union is perhaps only to be found, in the nineteenth century, in these two great workers.

"Lastly, let me allude once more to what I may call his *humanity* as a historian. I mean that all history was to him charged with human life, like the history that is making now under our own eyes. For this reason all that he wrote is full of fervour; sometimes even his Latin comments yield matter to think about, apart from the immediate subject in hand, though never foreign to it; his mind was working at full force, never became deadened or dulled, and was ready to scintillate even in a dead language. He was never a machine, always a sensitive organism; never an instrument, always an active agent. His individuality was always there, though his intellectual power was subordinated to the highest ends; one cannot read many of his pages either in German or Latin without feeling oneself under the spell of a wonderful mind."

Page 287, of Shakespeare's *Julius Caesar*: "To sum up, I think those are wrong who say that the play should have been called 'Marcus Brutus,' for the murder which wrecks Brutus is that of a man infinitely greater than he—a man whose greatness pervades the whole play, and gives it at least half its tragic element. . . . Brutus is unquestionably the hero, but as unquestionably Brutus is overshadowed; his heroic part in the play is overshadowed by the greatness of the man he murders. The death of that man is the one overpowering feature of the tragedy, and no character, not even Brutus, can contend against it. In *Hamlet* and *Macbeth* the overpowering interest is in these two heroic characters; in the earlier play the overpowering interest cannot centre in Brutus, because he is Caesar's murderer. The play thus stands alone as a tragedy, and stands imperfect, because the crisis, the murder of Caesar, overshadows the catastrophe, the fateful death of his murderers."

The scholars who use this volume will perhaps feel that I have passed by some of its best parts without comment, and they may be right, for the choice has not been easy among such an embarrassment of riches. Lest however they may bring against the reviewer the further charge of contributing nothing of his own, I add the following notes by way of reference to some of the most recent publications dealing with matters discussed in this book:

Pages 52-55: "Was the Flaminica Dialis Priestess of Juno?" This discussion is supplemented to a certain degree by Professor J. B. Carter's article "The Reorganization of the Roman Priesthoods at the Beginning of the Republic," in *Memoirs of the American Academy in Rome*, I (1917), 9-17.

Pages 73, 206: The origin and significance of triumphal arches have been treated, from different points of view, by C. D. Curtis, in *Supplementary Papers of the American School of Classical Studies in Rome*, II (1908), 26-83, and G. Spano, in *Neapolis*, I (1913), 144-64, 329-52. See also Dr. Margaret C. Waites' discussion of "The Meaning of the 'Dokana,'" in *A.J.A.*, XXIII (1919), 1-18, for the sacred door or gateway.

Page 128: The *Laudatio Turiae* has been still further annotated by Dessau, in *Inscr. Lat. Sel.*, Vol. III, Part 2 (1916), p. cxc, No. 8393.

Page 206: Our knowledge of the composition and aspect of trophies in the Augustan age has received a valuable addition, though no fresh light has been thrown upon the question of the erection of trophies upon arches, by the discovery of the spirited and well-preserved paintings adorning the "armamentarium" of Pompeii, *Notizie degli Scavi* (1916), pp. 29-450. The illustrations on pages 432 f. may serve in a fashion as illustrations of the lines *Aen.* xi. 5-11.

A. W. VAN BUREN

AMERICAN ACADEMY IN ROME

*Das Erbe der Alten. Schriften über Wesen und Wirkung der Antike. Neu Folge, gesammelt und herausgegeben von OTTO IMMISCH. Heft I: Das Nachleben der Antike von OTTO IMMISCH.* Dieterich'sche Verlagsbuchhandlung m.b.h. in Leipzig. 1919. Pp. x+64.

On December 29, 1918, Otto Crusius, eminent man and scholar, the founder of this series, died, an unfortunate victim of the blockade. Professor Otto Immisch, who had been associated in the enterprise from the first, took up the work at once, and, in a new format and with a quality of paper and binding which offers mute but unmistakable evidence of the unhappy conditions now prevailing in Central Europe, is carrying on the mission of the studies, never more needed, surely, than at the present juncture.

The monograph is a reasoned and eloquent appeal not to sever the many ties which bind Germany (but the rest of the Western world no less, and perhaps in some instances even more) to the heritage of Greece and Rome. *Frui paratis* is its burden, and classicists, if seeking a watchword, could hardly find one more succinct and expressive. Beginning with a thoughtful discussion of the profound change in the modern attitude toward the classics produced by the rise of the historical spirit in the nineteenth century, Professor Immisch proceeds to point out that, although we cannot longer regard the Greek and Latin languages and civilization as models in the sense in which that word was used down until almost our own day, this circumstance does not at all mean that we can no longer learn from them, or may ever dispense with a knowledge of them, if we would understand ourselves and our own culture. With comprehensive learning, well-selected, drastic illustrations, and a style always interesting and often eloquent, the author proceeds to emphasize our indebtedness to the classic world. He passes in rapid review the fields of language, style, grammar, writing, metrology, politics, law, religion, art, drama, literary themes, rhetoric (even journalism), science and its organization, astrology and historiography, and then draws his thoughtful and cogent conclusions.